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Must Remain in
Transcription Room

M 1432

Friday, July 19, 1968

Music - Nishimura

PART I

Mr. Nyland: There's something I want to -- to say about Work in general, about certain things that we talk about every once in a while. Sometimes we say that it is so far away that we don't want to consider it as yet. At the same time I think you have to learn gradually certain examples that have a relation to it. What do you really understand by the words conscious labor or intentional suffering? Intentional, at the time, was first translated by the word voluntary; and then in one of the revisions they put in the word intentional because it was not voluntary that was meant. Voluntary is willing when it happens, but intentional means creation --the suffering that does not exist before, which is created for a definite purpose.

You probably know that in Beelzebub reference is made to the questions of how to get rid of the consequences of the organ Kundabuffer; and that one way by which one can learn is to suffer the endurance -- or to endure, and because of that to suffer the presence of others and their relation towards yourself. So

that if that is one of the main possibilities and without going over ~~xxxxxxxxx~~ ~~background~~ into the ultimate aim, (Noise in background.) Can we stop that somehow or other? -- without going over in the ultimate aim -- that one has to have love for mankind as a whole. The endurance is also the question of, when it is created, that one then willingly and intentionally endures the presence of someone else. And that it means that that what is disagreeable, that one will be able to stand it and in particular when that disagreeable attitude is directed towards you.

The suffering that we can have in ordinary life is many times caused by people who do not understand, who do not know why we do certain things, and then with us having an impossibility of explaining it, we have to let it go at that, and although we know it is a wrong that is done to us, we suffer because we have no chance to correct it or to explain it. Whenever someone has a certain form of criticism which you think is unjustified, or, perhaps where they are obnoxious to you, because you do not understand them, and you do not know why they are behaving in the way they do, your criticism on them is not justified and is not fair, unless you would know all the facts, and if you in a similar kind of a case would behave in the same way.

The question now is how can we actually create such conditions in which a person can suffer by having a judgment from others on that what he has done, and then to take such a judgment in the way it is meant? It sounds a little complicated now, but we do know that when we have done certain things and we have done it as well as we could, and afterwards we think about it, our opinion of what we have done is usually sufficiently justifiable; and also by a rationalization process is recurn - - returned to ourselves as something that was done well, or at least we could rest contented, unless we are extremely morose and consider everything we have done from the standpoint as if nothing is good enough and that we never have

been able to satisfy not even ourselves. To what extent that may or may not be true, we do not have a very clear opinion about what we really have been. And therefore it is extremely difficult to judge about your behavior, particularly when you are concerned only with yourself, and when no one is around to give you an additional judgment which could perhaps be a little bit more objective. You will find that in the - - the possible development of working together, particularly working at the Barn, particularly working in relationships towards other groups, and particularly when one starts to take small steps in the direction of wanting to teach or become a leader, that that is -- that one is apt to be criticized, and also that it is very necessary for each person to know that that what they are doing is correct. The correctness of ideas that one propounds, that one gives to others, is of course based on your understanding, in the first place, of your own experience, and in the second place on ALL AND EVERYTHING. So that whenever you feel that you have not been able to do what you think you ought to have done or that you criticize yourself, you will try to find out how to correct it and particularly as this application to those who are at the present time leaders of the small groups here; and to a same -- similar extent, it goes to all the other groups in wherever city they happen to be, when we sit here in judgment about their meetings.

These kind of things are now going on for sometime already, and they are developing, and I think they will be able to develop in the right way. But we will have to make extremely sure that they develop in the right way. For instance, with a great deal of hesitancy I've given up Group II. Naturally, for two reasons: one is the development of people who gradually will take the responsibility for this kind of work; and the other is, for the people themselves to develop, and for those who hear, to listen to explanations or personal inter-

pretations, sometimes, of that what is Work. As long as it is based on experience, it's quite all right, but as soon as it becomes a little bit colored by personality, it tends to become, I would almost say, obnoxious, because it is not entirely correct. There is too much of the channel in that what should remain pure when something flows through the channel and should remain pure.

And it is a very difficult question. I say the hesitancy I had in turning certain things over and to let it go was not primarily because I would have a little more time. It turns out, of course, that it takes much more of my time to listen to the various tapes of such groups. And my im -- opinion in general is that the groups -- although they are very worthy attempts -- that many things are still quite wrong. And it is extremely difficult to pin that down unless one is there. But I sit and listen, and I sometime am amazed about the statements that are made, even now, made -- which are not right at all and not in the direction of Work. And, you might say, pronounced without any particular hesitancy. And it would be far better to say, "I do not know the answer to that question," and let it go. Now, one can say that one is willing to do one's best, but in that case then the best is not good enough.

And the hesitancy I have is what has been built up over the years and what can now be maintained without my help? I still have to face it because I'm not going to go back to Group II. We have to go through this period, the same way as we have to go through a period of discussing the tapes of other cities -- Groups II in other cities -- by some of us. I'm changing and varying it as often as I can, as to give different people a chance to see what they would do in answering such a tape. But for those tapes that belong to New York and that come from our original Group II, I have a very special way which I hope will work out. It is that each key person who is a leader is willing

to expose to all the other leaders what he has been saying during a meeting. It will have an enormous advantage, because a judgment will be made by those who are in a similar position. Each person will have a chance to be heard, as it were, and to be criticized; and I hope it would help really to add to the honesty of a variety of others who are also responsible to tell really what they think of how someone else has given answers. It is far better that you listen to your own tape in the presnce of other people, who then have a perfect right to disagree with you, and to argue, and this time it is not that they argue about you personally, and they do not argue about themselves. Everybody talks about the ideas as expressed, and gives his own idea and his own opinion of how it should be expressed. Nothing personal is involved. But this you have to learn, and that is why it is suffering. Because no one wants to be criticized by other people whenever he may think that he has done very well. And it may not be at all that it was so well in the eyes of someone else.

You might also say that each person would have their own opportunity to be a little bit over-critical to someone who has criticized you. Quite logically, that is childish, and it should not appear here. But I do hope that there will be some groups formed to listen to the tapes mutually at certain times when you really want to listen and you want to do it for the reason of finding out what other people think of you, and that they want to express it in your presence; and you submit to them. The creation of that intentional suffering for you -- without giving up anything of what you have done and still having the possibility of explaining -- because you can defend yourself, you can be present to such a listening group -- is really all you need when you honestly try to find out how you have been and what the impression has been created on others who are also honest and sincere.

This is a beginning of a form of suffering for each person who wishes to expose himself to his peers, not to another authority. You see, if I listen, and I tell you certain things, it's easier to take, because you believe to some extent that I might know a little bit more, and in any event we have started this all together more or less with my management, so of course you look at me different -- in a different way; and although you may argue, you know in the end, if I am adamant, you would give in. I want to eliminate all such possibilities. As a matter of fact I really don't want to have anything to do with it. Because I do believe that if you could get together -- and now we talk about a research group; and I hope that gradually the Barn could become such a center -- I have even visualizations that certain times, an hour or an hour and a half of a day, could be spent by different groups and that they, either with ear phones or out of ear shot, sit and listen together, and maybe even interrupt their daily physical activity the same way as we do now with Movements, or that sometimes in the evening such a possibility could exist. To what extent that can be done I do not know at all. It has to be worked out. It is only a little ideal that I think it's worthwhile to strive for when you're honestly serious enough to find out what Work is.

I say this, you might say, based on experience of course I've had at the Foundation, when it was just exactly the opposite, and when there was absolutely no chance ever to talk to other people, where it was even prevented and intentionally not discussed. How in God's name would it be possible for ten people to talk the same language about Work when their experiences already have to be different, and of course the way they would formulate must be different because each one is a different person. And if that kind of difference is not straightened out, or explained, think of the result it will have on your group,

on your small group, who you are feeding with information, perhaps may not be entirely right and that more and more that responsibility has to be felt, because it is a definite responsibility. You're playing with fire. If you are really honest about this kind of Work you must know that that whatever you give, and whatever is your attitude towards them, and whatever is your wish to try to help them, and to tell new people, people who are interested, and who have a right to know, to find out what to do about Work, that then you must be sure that what you are telling is really as close to the truth as you can make it.

And it is not for me primarily to judge about it. There are thousands of tapes. There is more than enough material if you want to have it in some kind of an easier form, and if perhaps ALL AND EVERYTHING has to be dug into before you start to know what is meant by certain terminology as used in tha t book. There is enough material for all of us to study if you want to find out, and there is never anything in the way in your own wish for experiance to Work. And if you undertake that you want to give something to someone else you have to think twice before you dare to give something, unless you are absolutely sure that that is as good as you could make it, and as honest and as encouraging, and that it is alive to those to whom you speak; and that they in turn can have confidence in you, and that because they trust you they will try what you tell them to do. At a certain time, you will know if that kind of an influence you've had on them has been followed, and has been correctly followed up by them and if they have profited by it. In the beginning I started by saying, or rather when we started on the small groups, I said that each person who comes can have a right to attend to more than one and also can go from one to the other without having any objection placed in his way. And of course that still obtains. Each person who is honest and willing to find out can find out, there is no doubt about it. And each person who wishes to Work can Work and can have enough help to help him overbridge

some of the obstacles that may be in the way every once in a while.

But I'm talking now about the leaders. I'm talking about those, if they wish, who can continue and take over. I still have a few years ahead of me. But I know how I should spend it. I know in what direction my energy should go. Because that is important for me to finish my life. And I will go ahead with that because I cannot spend too much time correcting all the time what I think is still a mistake. But I can give enough material so that you can check up on it, and then again verify it by your own experience, so that you know that it is so, or, if you disagree, that you have to admit that it is not so, and that you haveto find out what is right, and that you have the responsibility completely on your shoulders to be able to become a man with that kind of information that has gone through you and has become your own experience.

I've said several times I wish to drop out of it. I don't want to continue on this kind of a thing, always being in between you and your Work. Your Work has to become one with you. And I want to g et out of it, so that you have a chance actually to find out what is the meaning of Work for your own -- in your own experience, without any interpretation that I might have given it, or without even any indication of any logicality of how certain subjects may be connected. That is up to your brain and to your hart to find out what it is in you and in your life. And as I say I do not wish to enter into that. All I want to do is to give you a certain couple of principles which you can apply, or which you can find out if they are worthwhile, which are given, just like that -- very much like Gurdjieff -- just like that gave ALL AND EVERYTHING to be used and studied, to be eaten up, to be digested by those who really want to find out the value and the wisdom of that book.

Gurdjieff was not interested in organizing. He did not leaveany particular group of people to carry on. Let there be no mistake about that. Gurdjieff was not that kind of a man -- to assign to one person the responsibility -- because he knew there was no one like Gurdjieff. But he did -- he hoped that those who had been exposed to it would actually continue in the best way they could and as honest as they could be. That was his task, to let it, to let it go for that, on that kind of a basis, and then to live his life and to give and to write; and to leave as a heritage certain things that could be clear, but only became clear when one lived in accordance with it.

I use this simply as an example of how your life gradually should become devoted to Work, and it is obvious that it is necessary when you consider your inner life as a very definite part of your self and as a necessity to develop it. So often I've said, what will your life be without your inner life, and where is it at the present time? And again and again you must ask yourself that particular question. How much time is spent to develop it: You spend time on your feeling, but why not spend the time on real emotion? On the realization of that what you have to have in order to bring about a unity in yourself, feeling in ordinary life that a conscious state in ordinary life in our socalled wishes of the body will not give you a unity. They will give you a triangle with all kind of shapes because the development of each center is quite different in each person and neve uniform or not even harmonious at all. And as a result the triangles that we represent as personalities, none of them is alike and all of them are quite unequal either in sides or in angles. And that is the material we have to work with, and of course it's right. It's all we have. It's the description of our laboratory with all the corners and the angles that are im that kind of a room; and in which in certain angles there is a table and in another side of the laboratory there may be a closet in a cupboard filled with psychological medicine and whichever way it is that you wish

to work in that as a chemist, and to develop, really to synthesize gradually certain substances which will have value for you and will prove to be physhologically effective in you as a reproduction of that what takes place when one Works on oneself which is similar to that what takes place whenever a feeling happens to be in your body. And that because of that, these kind of new chemicals, or perhaps even chemicals of a new order will take place in you and produce a reaction of a kind to give a chance to your inner life to develop more.

But you have to be busy and you have to remember that research is sometimes extremely long before you get any kind of an indication that you're on the right road, let alone that you actually have made a new product.

That is why I think that while we are together and while we understad our own idiosyncrasies, and how out of all of this our groups, our activities at the Barn with the different activities that belong to it, how each person is really needed and wanted and how the emphasis has to be a little bit more of course on those who are there for some time and that more and more, those who may have been there for some time and are not Working must leave, because their place will be taken by new material with aliveness.

I cannot believe that it is right to continue on a stale basis. I think it is absolutely necessary that aliveness,alertness, vivifying force, all the time should be in any meeting and that by your presence, that what is actually expected of your audience is that they sit and hang on your lips hoping that you will give them some food that they cry for and that you also will have the strength of eliminating out of your group those who don't Work and those who don't have the right attitude. That is again, in this case also, much better to Work with just a few, but Work, really, honestly. Work, like you would study for an exam and you want a degree. There's no question about you working in

order to pass it or to get a certain grade; or that you will work like hell in order to get a job and to make an impression on the person who might hire you when something is involved to the tune, let's say, of fifteen or twenty thousand dollars.

It's a question, how much do you consider your life. What is the value of it? And how much is in that value included, that what you consider essential. How much is your inner life intertwined with your outer life? How often can you, through the outer life, find something that is essential in that kind of a manifestation and how many times when you're honest you will see that the manifestations which you now go through and perform have nothing to do whatsoever with anything that belongs to your inner life -- except just the surface which is touched, and then immediately when it is touched, it is reflected, and that is your reaction to life as a whole, in general wherever you happen to live. What is it that comes really from you and what is really as a wish that you want to build for yourself, that you see as an aim. The utilization of that laboratory to synthesize an individual, to create it, it is the elixir of some kind, when cabbalistically speaking, that you are trying to find when you cook and when you heat up a retort and you want to distill and you will get real light force out of it which comes out like a fairy dancing on the vapor of whatever you have concocted.

The responsibility for your life is all your own. After some time you will know that your conscience will tell you. You will also know that whatever you undertake has to be understood from that standpoint of seriousness. And that constantly you have to correct yourself because it is not always easy to hew to a certain line and not to deviate from it. Even if you say that you have an

aim which you see ahead of you, like the cloud to the people of Egypt, coming from Egypt, which is a fire at night. It was there day and night, 24 hours; it never slept.

This is what an aim should be. It never sleeps. It does not mean you Work on it all the time. Your inner life and the wish to become conscious is at the creation. There is a concept, many thoughts and feelings go into it before you even dare to attack - that is an attack - the rock, which you will want to form with a chisel and chop out what is needed and to keep what is right, and the design that you have in your head and that you feel you want to communicate is already there in embryo in some way or other, quite hidden, because it is only a rock and only you will see it, because no one can have an idea of whatever your concept may be.

This is the formation of a man who wants to be conscious and conscientious. It is still so unformed and the tools are not sharp, and that what you wish to do may require many times thinking and contemplating and looking at the rock, and looking at it from different angles before you even dare to start a little bit; because sometimes you're so afraid that when you start hacking away, that a little chip will be too much for exactly that what afterwards you will need for the formation at the proper place of that what is your creation. And therefore even if that aim is always there, it does not mean that you can always work on it.

When you're a real artist you know when to work. When you're really interested in the development of yourself you Work when you know you can. And you Work when you know that you have a sharp chisel and a good hammer and that everything is prepared. Sometimes this fear and trepidation, not knowing, and then all of a sudden the realization: "It is now and don't let me loiter any more or spend

energy in considering. But I go and I do, and now I do, because I really wish." Such moments, of course, will be in your life and such moments are presented to those who will have a group. And they will be presented to anyone who will talk to others about Work in the hope that something of that what engages you and is part of you, and really makes you alive, can be communicated to them in the right way, that they become not only curious, but actually willing to get up and to do something about their own life.

We have to grow a great deal, I know that, and over a few years, and the Barn will start to show it. And there are many ups and downs now. And there are many little bits of expressions, manifestations on the part of some people, a little foolish here and there, a little uncontrolled, not as yet sufficiently to conform to that what they even for themselves wish to be their ideal. And thee is still vey little exchange about the need for being understood and helped and being encouraged by people you work with. But all that will come, in time. When you wish, it will come. When you wish very much, it will come sooner. When you really with everything you wish, it will be there tomorrow.

So, to the future of the Barn and all the people who will help and participate in it.

PART II

Apropos of what we talked about, listening to meetings, and this applies now to our meetings in New York and also those meetings in other cities to become familiar with what goes on. I think you ought to be interested in finding out whenever you feel that this what you're doing is worthwhile, you ought to be pleased when there are other people also who think the same way. It will grow, slowly. You will see; it will grow. You will live to see it. It is not going to be just forgotten or effaced. This effort has life in it and it will continue to grow. There will be different interpretations. There will also be different other groups that gradually will come and join for the sake of esotericism; for the sake of growing together in order to free humanity or man as he is now from the conditions of the earth or whatever cosmis arrangements are being made, and whatever our civilization simply has taken on its own to believe in, without any background, without even asking sometimes Mother Nature if it is a ll right to plow up the soil or to make highways the way we do. As if Mother Nature ha no -- nothing to say about it. As if we, as human being, have all the wisdom to dispense and that we even could live without a force existing outside of us. And the easiest is, of course, to deny the existence of it.

In order to see how this can grow and how at the same time it will grow in you, and this -- that what takes place in the outside world is a replica of what takes place in yourself. A nd to the extent that you grow this kind of ontonogenes and phylogenesis comparison in botany -- that what takes care of the species also takes care of the individual. The way your growth is in this kind of Work, to that same extent will you understand what is taking place in the rest of humanity and how humanity also will have to suffer until finally,

we call it still 'millenium', something will appear. You will live to see it on this earth. But you will not see it unless your eyes are open, and for the concentration of those eyes you have to make one 'I' first and then it can multiply. It can go all over, and go in all directions, and divide itself like a cell. The 'I' can gradually become omniscient.

In order to work with other groups, with other people, we will also try, for those, when they are on a little trip here and they belong to another group, to judge their meetings; that is, the meetings of their own groups when we get the tapes here. And thus they will be able to help the others much better because they know the people and they come from there. And I wishd that they could say exactly what they feel like and that we will do it, of course, on tape because that is the only way by which it is communicated in the right way; because if you write something and it goes to another group, sometimes they just read it and send it around to the members and nobody knows about it. And sometimes, almost I would say quite exceptional, it happens to be read by someone in the group itself and many times, of course, it's not on their tape so you don't know how it was pronounced and what kind of emphasis were on the right words. And sometimes, when it happens to be on the tape, you cringe a little bit because they cannot read a certain word, and they stumble over it and the whole contents and this rhythm of the sentence is disturbed. And you have spent time in trying to figure out how to say it correctly and not to make a mistake and not to hurt them and still adhere to the truth. So, in order to eliminate that, we will put them on taps. And I wish that at the time when you first hear what goes on in a meeting of that kind that you actually record what you say not afterwards when you start to prepare to dictate an answer to the recorder; but honestly, when the first reaction is Goddam it ! What the hell does he mean?

I wished it would go on the tape in that the first reaction is an honest one. What the hell is he now talking about, again? Does he think that that is Work? All right, whichever way we'll do it, it will mean that the person who is going to answer will have to verify for himself what is Work.

Now the question for all of us: What is Work, when you listen to it, of someone else? And how do you react to it? Are you kind, kindhearted, saying, "He means it well," even if it's not pronounced in the right way or it doesn't make much sense, you know at least that he means what he really -- and he doesn't and you know it. But you're kindhearted and therefore you don't dare to say anything. Just exactly as in a group you sometimes let things go because you feel that you shouldn't say it, it's not up to you to say it. You let the opportunity go by; afterwards you want to mention it to someone else, that you would have said such and such if -- but you didn't and what good doe it do? And the person who makes the statements gets away with it. And when there is no contradiction, no questioning, this remark produces a certain effect on those who don't know. And I don't think it is very serious because, after all, they will adjust themselves in time, and particularly when they Work, they will verify it then for themselves. But the mistake should not have been made in the first place and if it happens to be made, someone should be a friend enough to say it at a certain time, then, and not later.

Now we will work with this. We will also givemore chance to more people to listen eva if they don't answer. It is sometimes quite difficult to listen and to answer. And it is sometimes very good to listen to see what are they talking about and what is your honest opinion and then you write it down. The same way as resumes of meetings of our own. Also these kind of things are not attended

to enough. And what do I really want? How do I visualize this? You can think about that many times because I think that sometimes you have the wrong idea and sometimes I think you're quite right. Because when you say that I'm a slave driver, I agree with you. I affect you in a certain way, and sometimes you hate it, because the emphasis for me is all the time on a certain form of activity and, if possible, to wake up and really to be alive. So that I don't want to tolerate in my neighborhood those people who just happen to sit a little bit even if they contemplate. And sometimes it's vey difficult for me to let it go, although I'm used to that a little bit, to accept things as they are. But also there is a certain atmosphere around me, which I know exists and you feel it. And sometimes you don't know what to do with it and sometimes, as I say, you hate it. Who wants to be disturbed? And I disturb you. But that's my task and you know it. If you don't want it, all right; you have to get out of my -- out of my presence as it were. As long as you are there you will be subject to it and then you have to digest it. That's up to you. It's not up to me to stop this kind of influence, because that happens to be the way I am. Gurdjieff never stopped his influence. People could think and feel whatever they wished, but don't think for a moment that he stayed closed within himself and that he considered not to affect someone. He was whatever he was, he didn't consider that it might affect someone adversely and if it did, he would say, "All right, let it be."

It is that way at the Barn. You will feel every once in a while a little bit too much ... regulation. I've explained it, that it is necessary to establish certain things in a certain way before you can let them go. If you can help, the more people help, the shorter the period that the regulation will be. You've got it in your own hands to see that the things become established in accordance with the ordinary rules even of ordinary society. And whenever it has any

application towards the possibility of growing ro to develop, that then for that certain things will have to be creatd temporarily and afterwards they will be destroyed by Work themselves -- by Work itself. The atmosphere around people who Work will destroy the obstacles. It will destroy also the rules; it will consider the rules unnecessary. The sun doesn't mind if there is a fence somewhere and it casts a shadow, because the sun continues to run around and the fence is of very little use. When it is just a post, the shadow of the post also moves, becaude thesun moves. There are many ways of affecting a person and to exert an influence. And as long as there is a wish to live, and to correspond to that, then maybe there is a possibility of extracting something for your benefit, that you can eat. A nd when you have digested, maybe it will be helpful for you in your ordinary life.

There's a great danger you have to consider that whenever you talk about Work, that you never mix it up with ordinary life. Never. There is a relationship when Work - - objectivity -- is placed in the world of subjectivity. But we are so apt to consider that what we in ordinary life do for the sake of eliminating this and that, or things that bother us, or when the body is lazy that it gets up and that you force it to get up at six o'clock; and that you do this and that, and that you're so bothered by this and then you eliminate that, and then you concentrate on your work, and you do that as well as you can, and all the rest. Everything of that kind remains 100% subjective. And don't make a mistake when it looks a little bit as if you're a little bit more alive, because one thing that is missing is constantly impartiality.

This is so difficult to understand because you don't think it is necessary to become first impartial. And logically you can explain it; unless you become impartial regarding yourself, you will never be able to use yourself for a definite purpose when a part of yourself has to be mixed in a certain pro-

portion with the other parts which also exist. Unless that what you wish to mix as the three centers can be adjusted in accordance with a holy rule instead of a rule belonging to the mundane world. For that it is necessary that you Work; then you become impartial first; that you actually ca be observant, with impartiality, and with simultaneity, so that then you have facts to go on. And that then in the using of such facts in ordinary life you will have a chance actually to change ordinary life in accordance with a new kind of a rule based on an objective faculty and not of an ordinary improvement of your subjectivity. And this is the one thing that you have to listen to whenever people are talking on a tape, whenever you are now in contact with any kind of a discussion regarding Work that you sharpen your intellect to hear immediately when they go off on the wrong road or when they are talking nonsense, or when they do not remember that that what is needed is a verification in their life of Work and an application of the principles the way they understand it and not just a discussion about everything else but Work. And it is really discouraging to listen to this nonsense that goes on. Work is Work. It is so simple. When that appears everybody knows it, and everybody should know it when it does not appear. And then you should have, when you listen to this, when you listen to someone else in your presence making a mistake of that kind, argue and fight with him. Say, "That isn't Work. I will tell you what it is if you want to listen to it." And probably you have a fight on your hands, and maybe it is difficult to argue. At the same time you stand up for that what you believe in. Why does God -- does not want to have His name misused or used in vain? It's exactly the same with Work. Why should Work sail under a different kind of a flag, beautiful as it may be but still subjective? There's only one, that is an objective fact. And that is an objective flag. And that flag has the enneagram on it as a symbol. When you can recognize that, when you can in the reasoning or in the disclosure of that what

ar e experiences, can find a certain rhythm indicatd by the Law of Seven, indicatd by the Law of Three, indicated by a symbol of poisedness, of a balance of something that runs around like a circumference runs around a central point. If that what is being told is a characteristic of such a person in being poised and in equilibrium and has an indication that in itself it still has to grow, and that there is not a satisfaction on the part of such a person in having done what they think was Work.

The different ways of how to become critical and to have points of criteria, so that you can judge what is Work and what isn't, might take a little while. But you have to sharpen your intellect. You have to know what is what. And you must not let something that is utter nonsense go by the board. Make a little book of the statements which are true to you and truthful to your conscience. Those that you know are correct. Make a little book of your own aphorisms, and carry it with you and add to it whenever you happen to think about it, whenever you happen to come to a conclusion which you reach after pondering, whenever there is something that you experience in ordinary life in which you happen to get a glimpse of an objective -- objectivity as a possibility entering into that kind of an experience, or whatever it is that is of a higher value and a different kind of value and it belongs to your inner life. But inner life still has to be impartial. Inner life is not just a betterment or an improvement of your ordinary subjectivity. It is fine for Mother Nature, it is fine for earth, it is fine for your friends, it's lovely for those who love you, and all the rest, but it is not right in the eyes of God. God doesn't want to look at it. He is not interested in the beautiful things on earth. He created it so there are many things are much more beautiful than the earth. The spiritual world outside of Earth, outside of this earth is paradise, it is Purgatory. But as far as nature is con-

cerned, it is much and much more beautiful than anything we know here, colors, everything included.

But that is exactly misleading and that is why there is a paradox in the spiritual world. That you think you are there and you think you have nothing to do and you think you have lost your body and that therefore it will be roses, roses. This is the hope of heaven. The hope of becoming an angel. Your hope of sitting at the right hand of God or at His feet and to take care and wash them. But what really takes place is that in all of this, gradually, a certain law is explained to you, and not in words; but it starts to become noticed in your emotional state. And this, after some time,grows, and then you find yourself compelled, and you do not know why. But there is an emotional state that seems to take hold of you, and for some reason or other out of the dark, out of that what is an atmosphere, out of that what apparently is not -- has no possibility of being put in words, you hear words in your conscience; and your conscience tells you to keep on Working and don't consider that what is the earth the ultimate form, but just the beginning of the realization of one's life. And that from there on many steps are necessary, but steps which, from the moment we lave this earth, can be understood.

This is the difference between material forms as we know them on earth and a spiritual existence. In a material form you do not saw— do not see the totality. In a spiritual existence you see everything because you become aware of it. Both are necessary for development. Spiritual existence is necessary for development because the form is not entirely gone, there is still a desire and a necessity to dissolve. But the understanding which is there for one will make it so that it becomes joyful to be able ultimately to do awy with your karma. Whatever one does on earth is done. Whatever is taken with you is there to be

worked on. The laws change from 48 to 24. They will still have to change to 12, to 6, to 3, the ultimate unity. The tri-unity. And for man on earth the realization for himself of what his aim is in the building of a Kesdjanian body and the building of his Soul is exactly that kind of universe as there is outside. So it is with his microcosmos, with that what is for him the possibility of growth of that what is potential. A nd his sincere wish, which is more and more the emotional objective to which man wants to go and wants to befree from that what binds him. To settle things on -- in life in a very simple way. Really to clarify, to make up your mind and to force it with your heart to the point of conclusion. And then when you Work in that sense, and you start to realize the necessity of Martna, Spirna, and Okina as that what can join at the proper time, and then become a unity as a unity between the three, becoming then in that unity one, in which what is the result of the emotional state and which used to function as a neutralizing force becomes then the entry towards the next step of a higher level, cosmis consciousness, the knowledge of God, omnipotence, and real insight, and the well being of all things.

Have the courage to say what you think is right, what you believe in honestly. Don't let half truths just go by. They do a lot of damage.

To your Work. (TOAST)

END TAPE

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